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matter lies in a choice between religious education and American citizenship. Professor Peabody revolts from this skepticism and points to the profound challenge to religious education which American citizenship presents. He admits that the institution of the family is threatened by lightmindedness and lust, but the difference between him and many of those who differ with him is that their attention is riveted to the one marriage in twelve in the United States that is shattered by divorce, whereas his attention is riveted to the eleven out of twelve that survive. He takes the sane view that an epidemic of social disease should not obscure the more prevalent condition of general social health, and he says: "The Kingdom of God which is the end of religious education is nothing else than the realization of the social ideal whose germinal type is the normal family." In the industrial and commercial life of the nation he acknowledges that there are hideous cancers, but he maintains that this great area of human conduct provides a field for religious education. The essential nature of business life is disciplinary, educative, and creative. It is a vast organization of social service, existing to provide others with what they want. In the form of finance it is a still more elaborate organization of credit, existing through mutual integrity and good faith. He says: "For one man who profits by luck or fraud, a thousand owe all they have gained to integrity and uncorruptibility." Nor is Professor Peabody blind to the tragic maladjustment and confusion which are spread throughout the political

world, but the significant thing is that through the thick darkness of the present time, with its uninterpretable mysteries and its irremediable losses, one ray of light reaches the stricken world and illuminates the tragic scene. He describes this rift in the clouds thus:

Whatever else is hidden in the shadows of an unexplored future, this at least has already become plain—that through the suffering and sorrow of the time, and its daily summons to face the supreme demands of life and death, there is occurring in all nations a vast process of religious education; and that the sense of man's dependence and God's guidance is in a totally unprecedented degree becoming real and efficient in millions of lives. On this point the testimony both from the men in the trenches and from their trembling friends at home is beyond dispute. Much as has been lost God, in a multitude of instances, has been found. Men who have been, as they themselves believed, irretrievably enslaved by levity or self-indulgence are finding themselves sobered, chastened, emancipated, and redeemed.

Professor Peabody points out to us the sublime truth that it ought not to be that we find the treasures of God only in the darkness, and his hope is that the lessons learned in the months of horror and destruction may be reinforced when the days of reconstruction arrive. The formulas which come from the experience of the hour—"a complete simplification of religion," "an assurance that God comes," "a Kingdom of God over a world-wide system of republican states"—are to be verified by consecrated experience.

## CHURCH EFFICIENCY

### **The Federal Council of American Churches as an Achievement in Christian Unity**

In the *Methodist Review* for May there appears over the name of Bishop Earl Cranston an article which is warmly appreciative

of the Federal Council of the Churches of Christ in America. The writer regards the rise of the Federal Council as one of those Christian achievements "which are silently compelled from obstinate conditions and announced without blare of trumpets."

What is more remarkable than the development of the organization is the fact that it is still an achievement in the process. With the spread of Protestantism to America and throughout America the varieties of religious bodies became so numerous, and in many instances the antagonism was so rancorous, that to many the denominational chaos signaled anarchy and disintegration. Indeed, there were seventeen kinds of Methodists, fifteen kinds of Baptists, and twelve or more kinds of Presbyterians. Such diversity of interest and organization within the denominational bodies was disconcerting, and the immediate tasks were so pressing that there was left neither time nor energy for the more formidable undertaking with respect to denominational co-operation or unity. The need which was thus left to go unattended was met by the great Inter-Church Conference of 1905 in the city of New York. At that conference there was laid the basis upon which the Federal Council was raised two years later, composed of representatives of thirty-one American churches and of seventeen millions of Protestants. From the inception of this movement, however, it has been understood and repeatedly emphasized that it was not a repudiation of denominationalism in its sane and legitimate relation to the work of evangelization in America and elsewhere. The writer of the article approves of this attitude on the grounds that denominational life and activity have many compensations. Two of these, which he names in particular, are the emphasis which is placed upon the Bible and the energy with which the denominations have followed the rapid extension of the frontier in this country. Nevertheless "the federation of so many denominations on the basis of fundamental agreements marks the change of emphasis from the divisive non-essentials to the unifying essentials," says Bishop Cranston. Furthermore, he is inclined to think that this co-ordination of the faith and plans and energies of

thirty churches and seventeen millions of people has come by the spiritual gravitation of these masses toward each other. He looks to this as a good omen, but he fervently admonishes his Christian brethren not to be content to rest satisfied with what has been attained, for much still remains to be done.

### **The Statesmanship of the Church in the Field of Social Service**

"The worst breakdown of church statesmanship has been in the field of social service." Such is the sentence which introduces an important editorial in the *Continent* for May. It is not intended that the readers of the *Continent* should understand that the editor is unsympathetic with the actual social service that the churches have been attempting to do. Quite the contrary is the position of the editor. But he is decidedly of the opinion that the work which has been undertaken by the churches has been "chiefly the spontaneous flowering of its religious affections—a matter mostly of the heart." But he thinks the social service of the church at the present time demands brains to formulate its directive policy. The rise of the social gospel in this country was accompanied by the assumption that social salvation displaced the need for individual regeneration. Accordingly, an antagonism was stirred up such as has greatly handicapped the whole effort. This judgment of the situation has prompted the following statement: "American religious life for the last generation would have been markedly better for everybody concerned if at the first stirrings of the 'social movement' in this country the church had had the wisdom to enlist immediately with it and shape its course." If the rise of the social emphasis in the work of the church had been accompanied by wise leadership three definite things would have happened, says the writer—namely, the church would have laid immediate hold of the illuminating vision

of the Lord which these then unique teachers were bringing into view and would have thanked God for the enrichment; the church would have devoted intense study to purifying this "social message" from fanatical and abnormal emphasis and would have carefully worked out a sane basis on which the idea of "social salvation" might be incorporated with spiritual salvation; the church would have gone to work with all determination to apply to current conditions in the world the social principles of Jesus as so discovered, verified, and brought into relation with the rest of Christian doctrine. The position is taken that if the leadership of the church in the time of the rising social emphasis had had these things in mind, we would not today be witnessing the lamentable separation between the great body of social workers and the church. In addition there would have been forestalled the bitter feud which is evident between evangelistic and social types in its ministry. The purpose in making this criticism of the leadership of the church in social service has been to encourage a more spirited attention to such leadership in the present and future.

#### **Federated Protestantism Measures War Duties**

In the *Continent* of May 17 the editor reviews the work of the recent "war session" of the Federal Council of Churches. He feels that this organization has emerged on a plane of national leadership more solid and commanding than it has had at any previous time in its developing history. Our present national situation has provided an opportunity for the council to demonstrate its ability for practical leadership in joint Christian planning, expression, and action, quite different from its foreseen and projected functions. Outstanding men from the thirty constituent bodies of the Council were in this meeting. The governing thought was the question: "What can the churches do to help the government in this

hour of great national need?" Great inspirational addresses were heard from a number of the most distinguished leaders in the Christian churches. But the greater values and the more important features of those days "were the careful survey of measures already afoot to safeguard the moral quality of the army and navy, under stress, and then a still more careful study of what else the churches can do in the support of the government, and what they owe to the religious well-being and ethical health of American life in present abnormal demands."

Measures have been taken to secure proper chaplains for the increased military and naval forces. By agreement with both War and Navy departments, neither will accept any Protestant chaplains until they are recommended by the Washington committee of the Federal Council, and this committee will consider only those that are previously indorsed by their denominational authorities. In view of the possible overlapping or clashing of effort and activities, the council approved a plan for a joint committee of conference, representing both the Federal Council and the Young Men's Christian Association, which will meet frequently and adjust all difficulties as they occur.

The convention further laid hold of many matters that are at the very heart of patriotic service. It insisted on holding standards high while war is on. There should be no let-down anywhere, but rather an increase in sympathetic helpfulness in every outreach of social and religious life. It insisted on the suppression of liquor-making and -selling, as a measure of national defense. It protested against any lowering of labor standards, such as the removal of the limits on the hours of women's employment, the cancellation of laws for compulsory education and child labor, and the breaking down of labor's Sunday rest.

The great opportunity of pastors, especially those in the country, was emphasized,

and pressing appeal was made to them to exhort their people to employ all possible methods to grow more food and to prevent waste of food after it is produced. This aspect of the work is to be promoted by the country-life commission of the Council, which will call upon every country minister to confer concerning these important matters with every farmer within his reach. It is felt that, if the war is continued very long, eventual victory or defeat will be determined by American farms. It was recommended to the churches that liberal contributions be made to the Red Cross, that sympathetic care be given to families of soldiers in service, that there be an increase in giving to all forms of war relief in Europe and to the maintenance of Protestant congregations in devastated Belgium and Northern France. Furthermore, since war is sure to unify social classes for the time being, religion should so create permanent sentiments of fraternity as to conserve this unity and prevent the reappearance of class feeling. The significant product of this great war convocation was, this editor thinks, a nobly conceived "message to the churches," "a document of lofty distinction, breathing a spirit of sincere Christian feeling toward the nation's enemies, along with unqualified devotion to the nation's present cause." This he holds is a "sure-to-be-historic" utterance.

### **The Voice of the Church in War Time**

Under this caption there is an editorial in the *Churchman*, May 5. It calls attention to the fact that the entrance of America into the war seems to have overturned all the conventions of life in the multifarious phases of a modern progressive democracy. America thought it was guaranteed against warfare by its willing acceptance of the high ideals of modern democratic government. It is hard to realize that we are at war, and it is harder still to realize just what is our obligation. However, it is clear that there

is danger that American church life during the war may accept for its guidance something like the old Roman axiom, that "while war lasts the law is silent." It must be borne in mind that national life cannot be fundamentally Christian until Christian nations live on the basis of Christian brotherhood. But this is an ideal and is to be attained only by struggle, stress, and storm, and the goal is to be reached only when Christian churches do their part in the work of national and social regeneration. Some of the vital steps toward the realization of this ideal are now at hand, and "no communion of Christians can remain apathetic or adopt an attitude of passive expectancy while this war lasts."

The editor then expresses his confidence that his own communion will not be found lagging in patriotism or in the recognition of the great task which lies before all those who belong to the fellowship of Christ. "The meaning and significance of American civilization is impressed too strongly upon the history of our own communion to allow it now to forget the opportunities of service open to them." Attention is then directed to a summary of the pastoral directions given by the bishops of Newark to the clergy of their diocese for the guidance of their church activities during the war. Among other things, after reviewing and indorsing the President's utterances, they insist that this is not a summer in which to let parishes go to sleep as is often done. It is probably their opportunity to show their usefulness in a troubled time. Every right-minded minister will be as never before a minister of the state. "In well-considered ways our hospitals, our parish houses, must be placed at the service of the state, if needed, and with proper equipment, and perhaps our churches also. Not because battles are to be fought near us, but because in the gathering together of young men in training camps, and where so many railroads converge, there will be many cases of sickness and many acci-

dents. The clergy ought to call together the officers of their churches, their men and women to confer about these things, and be prepared for what may come."

The Federal Council *Year Book* for 1917 contains a most interesting statistical table showing the development of foreign missionary work carried on by the United States and Canada in the last fifteen years. In that time contributions have increased from six millions of dollars to almost twenty-one millions; the number of missionaries has grown from 4,304 to 10,601, native workers from 19,493 to 49,305, total church membership from 397,340 to 1,170,539. In the last four years the number of hospitals and dispensaries has increased from 263 to 903.

#### **Congregationalism in Great Britain**

In these days when Mr. Shakespeare is leading the non-Conformists of England in a great national movement toward church union, information respecting the strength of the various church bodies concerned is desirable. The *British Weekly*, February 8, has given its readers some information regarding the strength of the Congregationalists in Great Britain. The total number of churches, including missions and branches, is 4,989. The seating capacity of these churches combined accommodates 1,825,717 people. The church membership stands at 489,616, and the Sunday-school membership at 633,656. The Sunday-school statistics show a decrease of 19,953 scholars. The teachers in the Sunday school number 70,375, a decrease of 1,403. There are 458 churches at present without pastors. In the ministerial

lists there are 3,062 accredited ministers, and of these 204 are temporarily without pastoral charge, and 110 are engaged in tutorial or other professional work.

#### **Russia and Religious Freedom**

The provisional government of Russia has repealed all laws actually in force limiting the rights of Russian citizens regarding creeds and religions. This action is regarded in New York by authorities on Russian affairs as one of the most important developments of the revolution. It has been long known everywhere that Jews in Russia have endured untold persecutions. The policy of Russia up to the time of Alexander III was to assimilate and Russify the Jews; but with the coming of Alexander III, and especially in the time of Nicholas II, the governmental policy changed radically. They now wanted to exterminate or drive the Jews from the country. Plehve is said to have expressed the new policy in these words: "We want to exterminate one-third of the Jews by every means possible, to get another third out of the country, and to convert the last third into Christians." Not only were the Jews persecuted, but the dominant church—namely, the Greek Catholic church—discriminated bitterly against the Poles, who are Roman Catholics; the Mohammedans, who form a large part of the population in Kazan, in the Crimea, in the Caucasus, Khiva, and, in fact, in all Central Asia; the Stunda, which is a sect somewhat like the Baptists; the Molokans; the Doukhobors; and others too numerous to mention. Thus it is apparent that granting of religious freedom will have deep and far-reaching effects in Russia.